

A
S E R M O N

Preached before the

Incorporated SOCIETY

FOR THE

*Propagation of the Gospel in
Foreign Parts;*

AT THEIR

ANNIVERSARY MEETING

IN THE

Parish Church of ST. MARY LE BOW,

On FRIDAY, February 17, 1815.

By the Right Reverend

WILLIAM, Lord Bishop of OXFORD.

L O N D O N :

Printed by S. BROOKE, *Pater Noster Row.*

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1815

*At the Anniversary Meeting of the
Society for the Propagation of the
Gospel in Foreign Parts, in the Vestry-
Room of St. Mary le Bow, on Friday,
the 17th Day of February, 1815;*

AGREED, that the Thanks of this
SOCIETY be given to the Right
Reverend the Lord Bishop of *Oxford*
for the Sermon preached by him
this day before the SOCIETY; and
that his Lordship be desired to deliver
a copy of the same to the SOCIETY
to be printed.

WILLIAM MORICE, *Secretary.*

1894

SERMON, &c.

PSALM ii. verse 8.

I will give thee the Heathen for thine Inheritance, and the uttermost Parts of the Earth for thy Possession.

THESE words must clearly be understood, as a description of the spiritual kingdom of the Messiah, and of the extent in which it is decreed in the eternal counsels of God, that this Kingdom shall finally be enlarged—as to the same purpose, we have many other assurances in Holy Writ, that this kingdom, or

in other words the knowledge of the blessed Gospel of Jesus Christ, shall in the end, prevail to this extent, and cover the earth *,
“ as the waters cover the sea.”

Now, in all cases whatsoever, where the purpose of God is unambiguously made known to his creatures, the furthering of this purpose by our own endeavours to promote it, so far as we may venture to use such an expression, becomes to us a matter of strict duty, and the most positive obligation. And it cannot be necessary therefore, that I should be occupied in proving by formal argument, that every Christian under this obligation, must be bound according to the opportunity given to him, and in the sphere of action, which is allotted to him, to contribute his endeavours towards a general diffusion of the truths of the Gospel, into the light of which he himself has been called—this being indeed but a particular case, not of the service only, but of the debt which we owe to God; that in whatever instance we ourselves may have received at his hands the greater mea-

Isaiah xii. 9.

asures

tures either of worldly goods, or spiritual blessings, we should distribute to the indigence of others, and of those most especially, who, from the circumstances of their condition, have no means whatever of relieving the wants under which they suffer. "Freely we have received, let us freely give."

So far then all is plain, but many difficulties will arise, when we attempt to proceed further—to ascertain, that is, by what measures, and course of action, this work of piety may be most advanced, and the best grounds laid for making it beneficial to others.

These indeed are questions, which will always abound in difficulties, and yet it is of the essence, that the solemn occasion of this day will almost necessarily lead me to speak; not certainly to the pursuing the consideration of them in detail, for besides that the time will not permit such discussion of them, I am entirely disposed to believe, that no great work will ever be forwarded, by the multiplying of complex and minute regulations with respect to it. And yet, on the other hand, mere general principles will avail but little, without some directions for the proper application of them,

them, in the particular case, with which we may happen to be concerned; whilst, in respect of such directions at the same time, to give real utility to them, it is to be remembered, that they should ever be in strict agreement with the general principles, themselves of the work proposed to be carried on; which in no undertaking of any magnitude at least, will be advanced successfully by any labour whatsoever, if these principles are lost sight of in the conduct of it.

Fortunately however, in the case at present more immediately before us, the Christian has that to look to, which may guide him safely, in a course so intricate and difficult. He has before him (such has been the good providence of God) the history of those holy men, who were the first labourers in the vineyard of their Lord, and with whom he also, according to the measure of his powers, aspires to join himself, in the same great work of extending the knowledge of the Gospel over the nations of the earth. He has before him therefore, in the records of Scripture itself, an example of that conduct, which it must be his aim to imitate, the authority of which

is not to be questioned, and the wisdom of which has been evinced by the great and wonderful effects which it produced.

If it be said at the same time, that the example of the Apostles is not, and cannot be imitable by those who possess not the same powers with which those holy men were endowed, the answer is very obvious. So far as the actual exertion of those powers is concerned, the Apostles cannot certainly be the object of our imitation, for we make no pretensions to such powers. But the prudence and discretion, the fervid zeal, the unwearied perseverance, the patience which was never overcome, and the hope which was never disheartened in them by opposition and disappointment; these are qualities of mind, which have no connection with the degree of the powers imparted, whilst they alone, at the same time, can ensure success in the attempt of a like kind, with whatever powers it may be made. Nor is it of any moment, if it shall be argued, that even all these qualities of mind, which have been mentioned, were heightened in the Apostles by the continued influence of the Spirit into something more than human. Undoubtedly they were so—but
in

in this, as in all other cases, a perfection which we can never hope to attain, may nevertheless be fairly proposed to us as the model for our imitation, and the object to which we are to endeavour to approach. For if otherwise, then would the law of the Almighty, as recorded in the everlasting Gospel of Christ, enjoining to man in its precepts a perfection in moral duty, which under the corruption of his nature, he may never hope to reach, be itself also "not clear, when it is judged."

All these things however being granted, and every limitation being allowed, which humility, and the consciousness of our own infirmities will suggest, there remains surely enough to convince us, that the Apostles must still be our great example, and that our directions must also be taken from their character and conduct, if, like them, we attempt to call the nations of the earth out of darkness into light.

The first excellence then, in which we must seek to imitate them (for it is the foundation of all the rest) is the serious conscientiousness of their zeal. They thought, and thought truly;

truly, that to impart to others the knowledge of the Gospel, was, the greatest possible exertion of that charity and benevolence, which their Master had commanded them to show to their fellow creatures, and had made indeed their doing so, a condition even of their own salvation. They contemplated the precept given to them as unlimited in its extent, and as including every possible case, in which the opportunity is given to men, of advancing the happiness of others—and they felt also in the strongest manner, whilst there can be no comparison between earthly and heavenly things, or between the interests of this world and those of eternity, that if he to whom the opportunity is given of leading others to that happiness, which shall be eternal in the heavenly places, were remiss in the performance of this duty, little could that man be said to have fulfilled the great commandment, which enjoins us to love our fellow creatures even as ourselves.

Nor is it in the mean time a single passage of Scripture, or a particular transaction in which the Apostles were engaged, but the whole Book of their Acts, and every page

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almost

almost of the Apostolic Epistles, which furnish to us the evidence, how continually these reasonings were present to their minds; besides all which, they knew still farther also, that they themselves were particularly and specially also commissioned for this work *, "Go ye into
 "all the world, and preach the Gospel unto
 "every creature. He that believeth, and is
 "baptized, shall be saved." The zeal therefore of the Apostles, had nothing in it, which was either visionary or unreal. It was of no such character, as we have seen, either in the origin of it, or in the exertions to which it led; but a sober and temperate deduction from principles, which they knew to be unquestionable, and the steady devoting of themselves to the duties to which, these principles immediately led.

And such also must our zeal be, if we hope for success in the same work with that in which the Apostles were engaged. Nor does the distinction, that they were specially commissioned for this holy purpose, require that the expression should be lowered. For the

* Mark xvi. 15, 16. to whom it should be plain

plain questions to be answered by ourselves also are, do we, or do we not, receive as true, these solemn words, "He that is baptized shall be saved,"—do we acknowledge or not, the great command of the Gospel, that we should love our neighbour as ourselves—or do we believe or not, that no interests of man can stand in competition with the inheritance of heaven? If we acknowledge and believe these things, then our principles are in every respect the same with those of the Apostles, and the inference from them therefore must be manifestly the same, that there is no such duty of the Christian, or any obligation so pressing upon him, as that of setting forward the salvation of others.

But now also, if we have the zeal by which the Apostles were actuated, then we shall have likewise (the Grace of God assisting) their patience and their perseverance, for a true and real zeal, as has been already stated, is in fact nothing else, than a strong perception of our own conviction, upon assured and sufficient grounds, and a strong desire to act according to that conviction; for the nature of things is not changed, how much soever the

true names of them be lost or confounded; and how confidently soever the demand may be made upon men to acknowledge that to be a pure and holy zeal, which is the effect but too often of an heated imagination only, arising out of some sudden stirring of the affections from casual circumstances, or conclusions formed but on some precipitate and rash judgment.

But to go forward—Even zeal itself, in the just acceptation of the word, and patience and perseverance, to give them their full effects, must, with us also, as with the Apostles, be strengthened by the holy assurance likewise, and confidence of faith. Whilst upon this point it is to be allowed however, that something of limitation must take place, with reference to ourselves; for we cannot have exactly the same faith which the Apostles had, in many cases at least, to direct and encourage their exertions. As when an Apostle was particularly directed by the Spirit, as to the very place which was to be made the scene of his labours; when Saint Paul, for example, was told by God, “* As thou hast testified of me

* Acts xviii. 11.

"in Jerusalem, thou must thou witness also at
"Rome," or when he was commanded to con-
tinued at Corinth, in spite of all opposition,
"because, said God, I have much people in
this city." In all such cases the Apostle
must have had the most full assurance of faith,
that success would certainly attend his labours
at that particular time, and in that particular
place to which he was directed. But we,
neither receiving, nor having received, such
particular directions, cannot therefore have that
particular faith, if the expression may be al-
lowed, which the Apostles had. Our faith
can only be a general one. We know, that is,
that the purpose of God being to bring all
nations into the light of the Gospel is sure,
and cannot be defeated. We know also, and
believe, that this great purpose will be effect-
ed, whenever it is effected, by the instru-
mentality of man. But the times and the seasons
knoweth no man, neither knoweth he which
of the generations of man shall be selected by
God, as his blessed instruments, or who they
shall be, whose labours shall be crowned with
success. For the hope of Prayer for its success.

* Acts xxiii. 10.

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In the mean time our own duty will clearly be to offer ourselves humbly to God as the instruments of his purposes, and not to intermit our labours, that when the appointed hour of success shall come, we may be in readiness at least to be chosen, if it shall be his good pleasure. * * * And blessed are those servants, "whom their Lord, when he cometh, shall find waiting;"

It is with these principles, then, and with these dispositions of mind, keeping in view the example of the Holy Apostles, and with these only, that the great work of the Propagation of the Gospel can be undertaken as it ought to be, the remark applying manifestly with equal force both to him who undertakes the high office of a Missionary to the Heathen, (and there is no higher office, nor any that more demands our veneration when it is conscientiously undertaken, and wisely executed), and to those also who associate themselves to assist him with their counsels, or providing for his support. Let us ever remember this, but more particularly when we are solemnly assembled in the house of Prayer, for it would

* Luke xii. 37.

be mockery to implore a blessing from the Almighty, if we did not believe firmly that our undertaking was strictly conformable to his will and purpose, or if, believing this, we should be careless and indifferent about it.

But let us pass now also to other considerations—for even all the qualities of mind, which have been mentioned, valuable and necessary as they are to the Propagation of Christianity; where it has not yet taken root, are not however of themselves sufficient to ensure success to the undertaking. But they are as foundations only, upon which the superstructure must be raised. For all these dispositions, and all these energies of mind, may be still unprofitable, and waste themselves but in fruitless labours, if they are not placed under the most constant guidance of prudence and discretion; and it is indeed the full possession of these qualities also, in addition to those already adverted to, which completes the Apostolic Character, so far as respects their labours in the Propagation of the Gospel. They always saw, that is, how much is really practicable, and they never overstepped the limit.

Now the acquisition of this prudence and discretion in the whole extent of it, speaking humanly,

humanly, is alone to be derived from a thorough acquaintance with the nature of the human mind, and the particular habits and circumstances of life also, which have contributed to form the character of those amongst whom we seek to enlighten by teaching of the Gospel.

It is in the mean time, however, in proportion only to the degree, in which this knowledge shall have been acquired, and is brought practicably into use, that the labours of the Missionary will ever be more or less efficient, in accomplishing the end to which they are directed. For on the one hand, as little or no influence over others will be gained by those, who know not by what secret springs, and trains of thought, the human mind is moved to action—so must it be obvious, that according to the differences of habit and character, which may subsist amongst those to whom the light of the Gospel is to be imparted, there is necessarily an essential difference to be made also, in the means which must be taken to make our instructions respected, or even understood by them. To give the example in one

case

case out of many which might be adduced. There is unquestionably, a wide difference in the natural habit and character of those to whom the doctrines of Christianity are to be made known, as they may have had previously some established system of Society, and some system of Religion, to which they may have been long and inveterately attached, or as they may be such as have little either of the one, or the other amongst them. And it is not possible, that the same arguments or considerations can apply equally to minds so differently formed. The argument, for instance, which would seek to recommend Christianity as a Religion, which not only enjoins but enforces the social duties, would have little weight with those, who gave themselves no concern about those duties, and had no notion of their advantages. And so again, with men of the first description, those that is, amongst whom there have already existed some habits of society, and some system of Religion—many things might be assumed as known and admitted truths, which, to those of the other class, would appear strange and novel, and require the utmost labour to establish them. And hence it is,

C. J. [unclear] that

that Saint Paul argues in a very different manner with the Jews, and with the Gentiles. The one believed in the true God, and in a prior Revelation of his will—the other had not any ideas of either.

It is this prudence and discretion then, as it has been already called, this right adaptment of our instructions to the habits and character of those whom we address, that we must endeavour to learn from the example of the Apostles; and it is in this point also, that perhaps we are still most deficient, if the whole at least be taken into the account, which such prudence and discretion might suggest. For, let it be permitted to me, to pursue these considerations a little further, confining myself however, (that we may not wander too widely) to those nations which are still in a state of barbarism, such as the Savage Tribes, who wander through the wilds of North America. It cannot surely admit of a doubt, but that in the endeavour to make known the truths of the Gospel to such persons, the first attempt should be to rescue them from the wretched state in which they exist, and to give them the blessings of civilization. For Christianity, though it be a plain and simple thing,

thing, yet it presupposes and in fact appeals to many feelings and apprehensions, which cannot have place in the mind of the mere Savage. For such a one has little temptation to exert his faculties beyond what may be necessary for the supply of his mere natural wants, nor has he the idea even of any greater goods than that which is to be derived from possessing the means, however rude, of providing for such wants, when he finds the necessity of doing so. But let him once be brought to feel how many comforts even the humblest arts of civil life are calculated to give—and the spell being broken, which bound him down to ignorance, his faculties will be brought into activity, first by the desire of continuing, and afterwards of improving, this happy situation. Again, in a state merely Savage, the idea of property cannot be carried to any great extent, but he who has once acquired a property, how inconsiderable soever, (if it be such merely, as that which will enable him to provide with more certainty, but for the daily supply of his food only, or any other of the necessities of life) will assuredly feel an anxiety to preserve that property.

perty, and will be led therefore to join with others in an union, the object of which will be to secure the property of each, and perhaps also, if he finds himself possessed of superfluities, he may then (but not till then) be inclined by the natural feelings of his mind to relieve the wants of others.

All which, if it be so, and if the statements now made are founded in right reason and the true nature of things, can there be any doubt at what point we are to begin; and that the teaching those, who still exist in a state of utter barbarism, in some degree at least, the arts of civil life (with some assistance given to them also, if it might be, for enabling them to cultivate these arts), should precede or accompany at least, the preaching the Gospel to them. For what hope can we have that Christianity will find admission with those, whose minds and consciences are not yet habituated to the practice of the first and most fundamental of the moral virtues?

There is another point of view also still more important, in which the benefits of such introduction of civilization deserves to be considered.

A tribe

A tribe utterly barbarous, must necessarily remain in a brutish ignorance of God. For the life of a savage, however flattering the pictures of it may be, which are drawn by poetry or romance, is in reality, a life of misery and wretchedness. The storms and inclemency of winter must restrain that liberty which wanders at large through wilds or forests, and finds the means of daily sustenance almost at every step; and the period of old age must come, to abridge at least, if not wholly to break down that strength and vigour, in which the savage was before enabled to go through the labours necessary to be endured for the supply of his wants: when the miseries of his condition must, beyond all proportion, overbalance the enjoyments which remain to him. And even therefore, if he shall ever have entertained the idea that he was placed in the situation allotted to him in this life, by the will of some superior Being, he must, under these circumstances, look up to that Being only as the author of his wretchedness.

But if the blessings of civilization shall have
taught

taught him, how many real goods, and how much of positive happiness the Creator has placed within his reach; he will look up to that Creator as the author of all the happiness which he enjoys or may have enjoyed; and the God, who, whilst he was considered only as the God of Terrors, could be worshipped only from fear, will now be worshipped from gratitude and love—whilst it needs scarcely to be added, that the existence of these feelings in the mind is not only the best, but a necessary preparation for the reception of Christianity. Certainly at least so thought the Apostle of the Gentiles, that we may still refer to the example of those holy men, who were the first propagators of Christianity—for it is very observable, when he was insisting in Lystra, on the clear evidence which God had afforded of himself, and which the Gentiles even in the times of ignorance, were culpable in not acknowledging, that he derives this evidence not from the display of his terrors, but of his mercy; * “God left not himself (he saith) without witnesses, in that he did good,

* Acts xiv. 17.

“ and

And gave us rain from heaven, filling our
to hearts with gladness." *John 4: 14*
But there is one further circumstance also of
general application to be mentioned, as with-
out it, even the wisest measures which can be
taken for the Propagation of the Gospel, will
have little probability of being attended with
success. It is a matter of indispensable
necessity then, that there should be placed
before the eyes of the Gentiles, whom we seek
to convert, a visible Church of Christ, by
which I mean only, using the words in the
most extended sense of them—that the Gen-
tiles should have not only the opportunity of
knowing what the profession of a Christian is,
but of seeing in him also a practice which
corresponds with that profession. For if it
be otherwise, let but not deceive ourselves.
Even the rudest savage has acuteness enough to
see the contradiction, and to draw his conclu-
sions from it; and a religion which shall seem
to have little or no influence on the lives of
those who profess it, will come before him,
to say the least, in a very questionable shape.
None of those who hear me, will need to be
reminded how strongly the Apostle of the
Gentiles

Gentiles has insisted upon this point, and how continually he presses it upon the conscience of every Christian, that he was bound in all things, even in things indifferent, to be a pattern of good works, and to evince to the Unbeliever the superior excellence of a Christian's profession, by the superiority of his virtues; and the very metaphor that he almost constantly employs, that all this must be done for the sake of edifying, (*οικοδομῶν*), of building up the Church of Christ, shews that he considered this as one of the main supports of the fabrick which he was labouring to raise. It is not enough, for it was not so even in the case of the Apostle, that the Missionary in himself should be all that the Gospel requires him to be. But if his example be not in a degree at least, multiplied in the person of every other Christian, who comes in contact with the Heathen World, little advance is to be hoped for; painful as it may be to say, that the reverse is not unfrequently the case—nor will it in all probability be otherwise, till it shall please God so to turn our hearts, that a real zeal for the cause of Christianity may be more general among Christians themselves.

I will

I will now only add, that in what has been said on the present occasion, there has been no intention to aggravate our difficulties, or to give an over-charged description of them; but to point out only to the best of my abilities, the means, in some cases at least, of overcoming them. For, after all, be these difficulties what they may, it is our duty to struggle with them; whilst prudence and perseverance also will often overcome difficulties, which had appeared perhaps impossible to be surmounted, till they actually were so.

But, whatever the event may be, which it may please God to give to our labours, whether of success or failure, let us remember that this cannot in any way affect the positive obligations of our duty.

Let us go forth then in our holy work, ever remembering likewise whose servants we are; let us go forth in it also, with that mind which alone becomes those who name the Name of Christ; in other words, with all that spirit of true religion, of unremitting exertion and humble hope, which the wise King of Israel has so beautifully and emphatically described

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in

in the pious admonition given by him. “• In
“ the morning sow thy seed, and in the
“ evening withhold not thy hand; for thou
“ knowest not whether shall prosper either
“ this or that, or whether they both shall be
“ alike good.”

• Ecclesiastics, xi. 6.

AN ABSTRACT of the
C H A R T E R,

And of the Proceedings of the SOCIETY
 for the Propagation of the Gospel in
 Foreign Parts, from the 18th Day of
February, 1814, to the 17th Day of
February, 1815.

KING William III. was graciously pleased,
 on the 16th of *June, 1701, to erect*
and settle a CORPORATION with a
perpetual succession, by the name of THE SO-
 CIETY FOR THE PROPAGATION OF THE
 GOSPEL IN FOREIGN PARTS; *for the re-*
ceiving, managing, and disposing of the contri-
butions of such persons as would be induced to
extend their charity towards the Maintenance of
 a Learned and an Orthodox Clergy, *and the*
making of such other provision as might be necessary
for the Propagation of the Gospel in Foreign Parts,
upon information, that in many of our PLAN-
 TATIONS, COLONIES, and FACTORIES be-
 yond the seas, *the provision for Ministers was*
mean, and many other of our said PLANTA-
 TIONS, COLONIES, and FACTORIES, *were*
wholly unprovided of a maintenance for Ministers,

and the public worship of God; and that, for lack of support and maintenance of such, many of his loving subjects wanted the administration of God's Word and Sacraments, and seemed to be abandoned to Atheism and Infidelity, and others of them to Popish Superstition and Idolatry.

The Society was composed, by the Charter, of the Chief Prelates and Dignitaries of the Church, and of several Lords and eminent persons in the State, with a power to elect, from time to time, such others to be Members of the Corporation, as they, or the major part of them, should think beneficial to their charitable designs, to receive the donations of all charitable and well-disposed persons towards this most pious design: And thro' an especial blessing *this work of the Lord hath all along prospered in their hands.*

The Society, as their Charter directs, give an annual account to the Lord High Chancellor, the Lord Chief Justice of the *King's Bench*, and the Lord Chief Justice of the *Common Pleas*, of the several sums of money by them received, and laid out, and of the management and disposition of the revenues of the Corporation: an Abstract of which, and of their proceedings, they annually publish, and take this opportunity of returning their most hearty thanks for the particular Benefactions which were received in the year 1814, viz,

From

	£	s.	d.
From Lady Bagot	2	2	0
Lady Conyngham	2	2	0
Mr. Leonard Thompson	4	4	0
Rev. Robert Croft	1	1	0
Mr. R. Collingham,	1	1	0
Rev. J. Eyre	1	1	0
Rev. G. D. Kelly	1	1	0
	12	12	0

A LIST

A LIST of the Society's Missionaries, Catechists and School-masters, with their respective Salaries, and the Places at which they officiate.

NEWFOUNDLAND.

Annual
Salaries.

£.

1	Mr. David Rowland, Missionary at St. John's,	100
2	Mr. Marshall, School-master at St. John's,	15
3	Mr. Frederick Hamilton Carrington, Missionary at Harbor Grace and Carboneer,	100
4	Mr. William Lumpen, School-master at Harbor Grace,	20
5	Mr. John Tucker, School-master in Conception Bay,	10
6	Mr. John Clinch, Missionary at Trinity Bay,	100
7	Mr. John Thomas, Catechist and School-master at Silly Cove,	15
8	Mr. Missionary at Placentia,	100
9	Mr. Thomas Plumleigh, School-master at Brigus, Conception Bay,	10
10	Mr. William Tulk, School-master at Burin,	15
11	Mr. Edward Mullaby, School-master at Bonavista,	15

NOVA

NOVA SCOTIA.

		£
12	Dr. Robert Stanfer, Missionary at Halifax, — — — — —	200
13	Mr. George Wright, Missionary to the Germans at Halifax, — — — — —	200
14	Mr. Cyrus Perkins, Missionary at Annapolis and Clements, — — — — —	200
15	Mr. Ichabod Corbit, School-master at Annapolis, — — — — —	15
16	Mrs. Rebecca Bailey, School-mistress at Annapolis, — — — — —	10
17	Mr. Thomas Bonthron, School- master at Clements, — — — — —	15
18	Mr. William King, Missionary at Windsor, — — — — —	200
19	Dr. William Cochran, Missionary at Falmouth, — — — — —	200
20	Mr. John Laird, School-master at Horton, — — — — —	10
21	Mr. Robert Norris, Missionary at Cornwallis and Horton, — — — — —	200
22	Mr. Cornelius Fox, School-master at Cornwallis, — — — — —	10
23	Mr. — — — — —, Missionary at Ayles- ford, — — — — —	200
24	Mr. John Kerr, School-master at Aylesford, — — — — —	15
25	Mr. — — — — —, Missionary at Wilmot, — — — — —	200
26	Mr. — — — — —, School- master at Wilmot, — — — — —	15
27	Mr. — — — — —	

		£
27	Mr. John Millidge, Missionary at Granville, — — — — —	200
28	Mr. Samuel Bent, School-master at Granville, — — — — —	10
29	Mr. Roger Viets, Missionary at Digby,	200
30	Mr. Robert Dalton, School-master at Digby, — — — — —	15
31	Mrs. Elizabeth Foreman, School- mistress at Digby, — — — — —	5
32	Mr. Thomas Rowland, Missionary at Shelburne, — — — — —	200
33	Mr. Richard Brazel, School-master at Shelburne, — — — — —	10
34	Mrs. Lucy Cowling, School-mistress at Shelburne, — — — — —	10
35	Mr. Thomas Shreve, Missionary at Lunenburg, — — — — —	200
36	Mrs. Elizabeth Bryzelius, School- mistress at Lunenburg, — — — — —	10
37	Mr. William Twining, Missionary at Rawdon and Douglas, — — — — —	200
38	Mr. Thomas Dewolf, School-master at Onslow, — — — — —	10
39	Mr. — — — — —, Missionary at Parborough, — — — — —	200
40	Mr. Charles William Weeks, Mis- sionary at Guyborough, — — — — —	200
41	Mr. Patrick Patton, School-master at Guyborough, — — — — —	10
42	Mr. Charles Ingles, Missionary at Chester, — — — — —	200
43	Mr. Ranna Cossit, Missionary at Yar- mouth, — — — — —	200

44 Mr.

44	Mr. John Wetmore, School-master at	£
	Yarmouth, _____	15
45	Mr. Benjamin Gray, Missionary at Sack-	200
	ville, _____	
46	Mr. George Dill, School-master at Truro,	10
47	Mr. John Peitzsch, School-master at	
	Campbell Town, Sheet Harbour, _____	15
48	Mr. John Campbell, School-master at	
	Boylston, _____	15
49	Mr. Alexander Stevenson, School-	
	master at Liverpool, _____	15
50	Mr. Daniel Anderson, School-master at	
	Merigonish, _____	15

NEW BRUNSWICK.

51	Mr. George Mountain, Missionary at	50
	Fredericton, _____	
52	Mr. Benjamin Williams, School-master	
	at Fredericton, _____	10
53	Mr. George Pidgeon, Missionary at St.	
	John's, _____	40
54	Mr. James Bisset, Missionary at Mau-	
	gerville and Burton, _____	35
55	Mr. _____ School-master at	
	Maugerville, _____	10
56	Mr. Nelson De Veber, School-master at	
	Burton, _____	10
57	Mr. Elias Scovil, Missionary at Kingston,	50
58	Mr. Walter Dibblee, School-master at	
	Kingston, _____	10
59	Mr. Samuel Andrews, Missionary at St.	
	Andrew's, _____	50
	E	60 Mr.

		£
60	Mr. <i>Ebenezer Bugbee</i> , Catechist and School-master at <i>St. Andrew's</i> ,	} 15
61	Mr. <i>Richard Clarke</i> , Missionary at <i>St. Stephen's</i>	
62	Mr. <i>William Todd</i> , School-master at <i>St. Stephen's</i> ,	} 15
63	Mr. <i>Samuel Clarke</i> , Missionary at <i>Gage Town</i> ,	
64	Mr. <i>Silvester Hews</i> , School-master at <i>Gage Town</i> ,	} 10
65	Mr. <i>Oliver Arnold</i> , Missionary at <i>Suffex Vale and Norton</i> ,	
66	Mr. <i>Jeremiah Regan</i> , Master of the Indian School at <i>Suffex Vale</i> , for teaching the White Children,	} 10
67	Mr. <i>Frederic Dibblee</i> , Missionary at <i>Woodstock, Northampton, Prince William, and Queenboro'</i> ,	
68	Mr. <i>Beardsley</i> , School-master at <i>Woodstock, &c.</i>	} 15
69	Mrs. <i>Anne Woodland</i> , School-mistress at <i>Northampton</i> ,	
70	Mr. School-master at <i>Prince William and Queenboro'</i>	} 10

CAPE BRETON.

71	Mr. <i>William Twining</i> Missionary at <i>Sydney</i> ,	50
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UPPER CANADA.

72	Mr. <i>George Okill Stuart</i> , Missionary at <i>Kingston</i> , and to the <i>Mohawk Indians</i> ,	} 50
73	Mr. <i>John Green</i> , School-master to the <i>Mohawks</i> ,	

74 Mr.

74	Dr. Strachan, Missionary at York,	—	£ 75
75	Mr. Missionary	—	50
	at Ernest Town and Frederickburgh,	—	50
76	Mr. Robert Addison, Missionary at Niagara,	—	50
	and for visiting the Indians,	—	20
77	Mr. Devereux Baldwin, Missionary at	—	50
	Cornwall,	—	50
78	Mr. Richard Pollard, Missionary at	—	50
	Sandwich,	—	50
79	Mr. John Gunter Weagant, Missionary	—	50
	at Williamsburgh and Osuaburg	—	50
80	Mr. John Betbune, Missionary at Eliza-	—	50
	beth Town and Augusta	—	50

LOWER CANADA.

81	Mr. John Jackson, Missionary at William	—	65
	Henry,	—	65
82	Mr. Charles Caleb Cotton, Missionary at	—	50
	Dunham,	—	50
83	The Hon. Charles Stewart, Missionary	—	50
	at St. Armand,	—	50
84	Mr. Richard Bradford, Missionary at	—	50
	Chatbam,	—	50

AFRICA.

85	Mr. Philip Quaake, Missionary, Cate-	—	50
	chist and School-master to the	—	50
	groes on the Gold Coast,	—	50

NEW

NEW SOUTH WALES. £

86 To two School-masters (£10 each) — 20

NORFOLK ISLAND.

87 To a School-master and School-
mistress (£10 each) — — } 20

The Society also continue to pay to

88 Mr. *William Clark*, a superannuated
Missionary, — — — } 20

Besides this, the Society are at considerable expence in furnishing Missionaries with books for a Library, as well as Bibles, Prayer-books, and small religious Tracts, to distribute among their people, as occasions require; and in Gratuities for extraordinary services. And as the Society generally receive from their Missionaries accounts of their proceedings, and of the state of their several Missions: it is thought proper to publish the following Abstract of such informations as were received from the Missionaries in the year 1814.

Newfoundland.

The Rev. David Rowland, Missionary at St. John's, Newfoundland, in his letter of the 24th of January, 1814, acquaints the Society, that Mr. Marshall, at the request of some of the principal inhabitants of the place, whose children are under his care, has left the School of Industry; and in another letter of the 24th of December, in the same year, mentions, that the parishioners had given him a substantial proof of their regard by a gratuity of £200. At a Vestry held on Easter Monday, it was unanimously resolved, that the Missionary be authorized to draw upon the Churchwardens every year, in the month of November, for the sum of £250. The Church was painted last year at a considerable expence. Mr. Marshall continues to give great satisfaction to the public. The inhabitants of Twillingate, a Protestant settlement to the northward, have requested Mr. Rowland to make known to the Society, their earnest wish to have a resident Minister in their district, and engage to secure him £250 *per annum*. During the last year he has baptized 110; married 22 couple; and buried 37. Mr. Rowland has requested a further supply of Bibles, Prayer Books, and religious Tracts, with which the Society have complied.

The

The Rev. Frederick Hamilton Carrington, Missionary at Harbor Grace, Newfoundland, represents the state of his Mission as similar to that of most parishes in England; the inhabitants are in general well inclined to the established Church of England. A considerable subscription has been raised for enlarging the Church, which will take place as soon as the inclemency of the present season will admit. Another subscription has also been raised for the purchase of some necessary ornaments to the Church, such as Communion plate, large handsome books for the desk, &c.

He has much pleasure in acquainting the Society, that the inhabitants of Carboneer have come to the resolution of building a Church at that Settlement, depending upon the sale of the pews for the reimbursement of the expences; he has applied to the Governor, Sir Richard Keats, G. C. B. in their favor, and he is in great hopes that Government will be induced to give them some assistance. His Notitia for the last year comprises Baptisms, Infants 127; Adults 3; Marriages 16; Burials 17.

The Rev. John Clinch, Missionary at Trinity Bay, reports the favorable state of his Mission, with respect to the increase of the number of Communicants, and the regular attendance of the parishioners on Divine Service. Mr. Thomas, the Schoolmaster, though far

far advanced in years, continues to instruct the children, about 20 in number, every Sabbath-day, in the Church Catechism, &c.

Mr. Clinch very much regrets, that it was not in his power to promote the views of the Rev. Dr. Inglis, in forwarding the objects of the Diocesan Committee, established at Halifax, in aid of the Society for promoting Christian knowledge, in consequence of the very heavy charges which the inhabitants had already sustained in the repairs of the gaol and court house, at Trinity, and the prospect of further expences in the repair of the Church, which is in a state of dilapidation. His Notitia for the year comprizes, Baptisms, Infants 63; Adult 1; Marriages 19; Burials 19.

Nova Scotia.

The Rev. Dr. Stanfer, Missionary at Halifax, acquaints the Society, that the repairs and additions to St. Paul's Church are thoroughly finished, many of the pews disposed of to persons who have hitherto dissented from the Church of England. His Notitia for the last year, ending the 30th of September, 1814, comprizes, Baptisms, Infants 230; Adults 8; Marriages 147; Burials 149.

The

The Rev. William King, Missionary at Windsor, acquaints the Society, in his letter, 1st March, 1814, that the Bishop of Nova Scotia, and the other Governors of the College, had appointed him principal of the Academy at that place for another year, unless a person should arrive from England within that period to fill the situation, in which case, Mr. King is to resign in his favour; that since Mr. Willoughby left the Mission, a considerable sum has been expended on the parish Church, above £200 of which was raised by subscription, the remainder, about £600, was given by the late Governor Sir George Prevost, from a public fund left to his and the Council's disposal; £200 more is still wanted to complete the repairs. His Notitia for the last eight months, ending January 1st, 1814, comprizes, Baptisms, Infants 12; Adults 2; Marriages 6; Burials 4; Communicants 30. Mr. King returns thanks for the liberal and general addition made to the salaries of Missionaries, and also for the compensation voted him for his services during the absence of Mr. Willoughby.

The Rev. Robert Norris, Missionary at Cornwallis, in a letter dated December 15, 1813, acknowledges the receipt of a box of books, and expresses his thanks for the liberal addition to his salary, which the Society had granted, and which Dr. Inglis had made known to him. He observes, that the inhabitants

bitants of that province do not in general suffer from the state of war, as the farmer, the merchant, the mechanic, and the labourer, have all some means of increasing their property. The clergyman alone, whose income is fixed, feels the pressure of the times. His Notitia comprises Baptisms 3; Marriages 14.

The Rev. John Millidge, Missionary at Granville, acquaints the Society, that in the summer of 1813, he visited Digby and the parts adjacent, where he preached several times, baptised 15 Infants, and administered the Sacrament to 50 Communicants. A resident Minister is very much wanted in this district. Notwithstanding the prevalency of the Methodists and New Lights, the Churches are in general, well filled. His Notitia comprises Baptisms, Infants 53; Adults 3; Marriages 10; Burials 2; Communicants 54.

The Rev. Thomas Rowland, Missionary at Shelburne, mentions, that in his letter of the 29th of December, 1813, (which never arrived) he reported that Mrs. Brazel, the Schoolmistress, had resigned her situation; he has since nominated Mrs. Lucy Cowling to that office, and requests the sanction of the Society to this measure. She is a widow, without family, and a member of the Church of England. The Society have confirmed the appointment of Mrs. Lucy Cowling.

F

The

The Rev. Thomas Shreve, Missionary at Lunenburg, in his letter of the 23d of September, 1813, mentions that the Churchwardens commenced the repairs of the Church early in the spring, and have made considerable progress in this important work. The Pews have been all sold to members of the Church of England; one of the most respectable inhabitants of the place, D. E. Tessen, Esq. has given £50 towards the purchase of a bell, and proposes to present the Church with a service of plate for the Communion Table. In October last he visited a village called Mahoon Bay, seven miles distant, and preached to a very large congregation; they all expressed much satisfaction in the service of the Church, and many of them have since attended Divine Service very regularly. Some new Communicants have joined since his last. His Notitia comprises Baptisms 41; Marriages 11; Burials 70.

The Society having, in the year 1811, complied with an application from Mr. Twining to remove from Cape Breton to some other vacant Mission in Nova Scotia, where he might live and be more useful; he has since made choice of Rawdon and Douglas, where it is hoped he may be permanently settled.

By a letter from Mr. Ranna Coffit, Missionary at Yarmouth, the Society have received the intelligence

telligence of the death of Samuel Marshall, Esq. one of the Churchwardens of that Parish, who had been elected to that office every year since Mr. Coffit's appointment to the Mission, except one. Both the Members of the Church of England, and Dissenters, lament the loss of so worthy a man. The war with America is very injurious to the fishing at Yarmouth; many belonging to the Church have removed to seek employment elsewhere.

He has requested the Society, in case Mr. Twining should leave Cape Breton, that he may be restored to that Mission, to which the Society have consented, if it shall prove agreeable to the Bishop of Nova Scotia.

The Society learn from Dr. Inglis, that the Rev. Benjamin Gray, Missionary at Sackville, at the Bishop's request, undertook the laborious task of visiting the settlements on the gulph of St. Lawrence, in the hope of reaching the bay of Chalons. He advanced as far as the river Chediac, on the gulph, preaching and baptizing at several settlements, but was unable to proceed further on account of the difficulties in the way of travelling, he is in great hopes, however, that in the winter, his whole object may be accomplished, when travelling on the ice is attended with less difficulty. Much useful information respecting glebe and school lands has been derived from this journey.

In the course of the last year, the Society adopted the Rev. Mr. Aitken, of the Episcopal Church of Scotland, as one of their Missionaries, who embarked for Nova Scotia, in the summer. On his arrival in North America, some difficulty having arisen in procuring a suitable residence on one of the vacant Missions in Nova Scotia, the bishop was induced, by the representations of the Governor, to allow Mr. Aitken to go to Moose Island, for a limited time, where the inhabitants were entirely destitute of all religious instruction.

New Brunswick.

The Rev. Mr. Viets, in his letter of the 12th of March, 1814, has acquainted the Society of the great loss they will sustain by the death of their old and valuable Missionary Dr. Byles, which happened on that day, after a few days previous sickness. An almost total blindness had rendered him unable for some time before to perform any part of his parochial duty. Mr. Viets, who had been appointed his assistant, expresses, in strong terms, the concern he feels for the loss of so good a friend, and so kind an adviser during the seven years he had been his assistant. He always esteemed him as a man of wisdom, prudence, and discretion, by whose advice he was happy in regulating his own conduct. He returns
his

his thanks to the Society for the various instances of kindness he has experienced from them, and hopes that his conduct will ever be such as to merit their approbation.

The bishop of Nova Scotia having recommended Mr. Pidgeon as successor to Dr. Byles, in the Mission of St. John, he has been accordingly appointed. And Mr. Viets has removed to the Mission of Digby, in Nova Scotia, vacated by the death of his father.

The vacancy in the Mission of Fredericton, occasioned by the removal of Mr. Pidgeon to St. John's, has been supplied by the appointment of the Rev. Mr. Mountain, son of the bishop of Quebec, to whose learning and ability, and peculiar qualifications for the situation in which he has been placed, the most favourable testimony has been borne by the Rev. Dr. Inglis and Mr. Pidgeon. In the interval between Mr. Pidgeon's removal to St. Johns, and Mr. Mountain's arrival, the ecclesiastical duties of the parish were performed by the Rev. Mr. Somerville, of the Scotch Episcopal Church, and Master of the Academy at Fredericton. The Notitia to last June, comprises Baptisms 79; Marriages 17; Burials 15.

The Rev. James Bisset, Missionary at Mautogerville, makes a very favorable report of the
state.

state of his Mission, and mentions that the inhabitants have come to a resolution of placing a stone foundation under the Church, as the wooden one, upon which it was first erected, is in a state of decay. The Notitia comprises Baptisms, Infants 36; Adults 7; Marriages 13; Burials 11.

The Rev. Samuel Andrews still continues to officiate in the parish of St. Andrew's, but the increasing infirmities of old age render it impossible for him to pay that attention to the out parishes of his Mission which they require; in consequence of which Dissenters of various denominations have made rapid progress. He is very anxious to procure an assistant, and the inhabitants would willingly contribute £50 *per annum* towards his support; there is a prospect also that Government will be induced to make St. Andrew's a military post, in which case an army Chaplain will be appointed, and Mr. Andrews would willingly relinquish any claim he may have to such a situation in favor of his assistant. The Notitia comprises Baptisms 26; Burials 9; Marriages 5; Communicants 75.

The Rev. Frederick Dibblee, Missionary at Woodstock, writes that the carpenters are employed in erecting the pews in the Church, upon the completion of which the remaining purchase-money will become due.

It

It is supposed that after all the expences are paid, the funds will be sufficient to put up a handsome pailed fence round the church-yard.

The inhabitants are deeply sensible of the liberality of the Society, which has enabled them to build a Church capable of containing 300 persons, in a spot which, not many years since, was an absolute wilderness.

In a second letter from Mr. Dibblee, dated March 12th, 1814, the Society are informed that the house of assembly have appropriated a considerable sum of money towards the completion of several Churches in the province, £150 of which sum, currency, has been placed in the hands of the Churchwardens of Woodstock, who have come to a resolution to erect a steeple 10 feet square, and to order a bell from England of sufficient size and tone; the Church is also to be raised two feet higher, and it is hoped that there will remain sufficient to procure a handsome service of plate for the altar.

Upper and Lower Canada.

The Lord Bishop of Quebec, in a letter, dated July 19th, 1814, expresses much satisfaction at the prospect held out, that the Missions in his diocese will be placed upon a footing of equality with those in Nova Scotia. His lordship had ordained, in the course of the

the month, Mr. John Bethune, Deacon, and the President of Upper Canada, had appointed him to the cure of souls in Elizabeth Town and Augusta; the Bishop trusts the Society will have no objection to adopt him as one of their Missionaries, with the usual salary; with this request the Society have complied. The President has written to his Majesty's Secretary of State, to recommend the appointment of two Ministers in the Bay of Quinte, one of them in Ernest Town, vacated by the return of Mr. Langhorne, to England, and two others in the higher parts of the Province.

It appears that the Rev. Gunter Weagrant remains in the Mission of Williamstburgh, with the Government salary formerly attached to Ernest Town, where Mr. Pollard, Missionary at Sandwich, is now officiating by the desire of the Bishop. The enemy were then in possession of Sandwich and the adjoining country, and had burnt the Church at Sandwich, and the Council-house at Amherstburg. Mr. Pollard, after being taken prisoner with General Proctor, and released on the prospect of peace, for some time did duty at York, where there was a very considerable congregation, until he received the commands of the Bishop to supply Mr. Langhorne's place at Ernest Town.

The

The Rev. Dr. Strachan, Missionary at York, reports that the enemy have twice captured the town since the spring of 1813, all the public buildings have been burnt, and much loss sustained by many of the inhabitants. He dispensed the Sacrament on Christmas day to a larger number than he ever did before. Notwithstanding the situation of the country the Lord Bishop visited York last September, remained two days, and confirmed 40 persons.

The Rev. George Okill Stuart was prevented, by the situation of his family, from visiting the Mohawks, as he intended last summer, but he had the satisfaction of accomplishing this object in the month of February, 1814, when he nominated John Green, the Schoolmaster, to be reader also, in the place of John H., whose time is otherwise occupied. The Notitia of the Mission for six months, ending July 1st, 1814, comprizes, Marriages 41; Baptisms 33; Burials 87.

The Rev. Robert Addison, Missionary of Niagara, gives a similar description of the ravages of the enemy. They were in possession of the town of Niagara and adjoining country, having burnt the church and other public buildings; amidst this horrid scene he has indeed reason to be thankful, as his own house has escaped, and has afforded an asylum to many unhappy sufferers.

The Rev. Robert Baldwyn, Missionary at Cornwall, in a letter, dated August 15th, 1814, encloses his Notitia for the last half year. Inhabitants 2168; Baptisms 19; Communicants 12. There are no Catholics in the neighbourhood of Cornwall, and only a few Scotch Presbyterians; as their Minister has, for a long time, declined attending them, they will soon become members of the Church of England.

Since the publication of the last abstract, the Society have received three letters from the Hon. and Rev. Charles Stewart, Missionary at St. Armand, Lower Canada, in which he gives a very satisfactory account of the state of his Mission. During the expedition of Colonel Clarke, the country was considerably agitated and distressed; he has endeavoured however to draw some religious improvement from these circumstances, and has, in many instances, been successful. In the month of March, 1814, the Lord Bishop of Quebec visited that part of the country, and confirmed a considerable number of persons both in Trinity Church and St. Paul's, Dunham. Mr. Stewart has prepared for the press two Sermons upon Family Prayer, with extracts from various authors, but the book has not yet been printed, in consequence of the difficulty in procuring printers. The inhabitants of that neighbourhood propose to establish a public library.

The

☞ The Society taking into their serious consideration the absolute necessity there is, that such Clergymen, as are sent abroad, should be duly qualified for the work to which they are appointed, desire every one, who recommends any person to them for that purpose, to testify his knowledge, as to the following particulars:

1. The age of the person.
2. His condition of life, whether single or married.
3. His temper.
4. His prudence.
5. His learning.
6. His sober and pious conversation.
7. His zeal for the Christian religion, and diligence in his holy calling.
8. His affection to the present Government.
9. His conformity to the doctrine and discipline of the Church of *England*.

And the Society request all persons concerned, that they recommend no man out of favour or affection, or any other worldly consideration, but with a sincere regard to the honour of Almighty God, and our blessed SAVIOUR; as they tender the interest of the Christian Religion, and the good of mens souls.

But if any person should appear abroad in the character of a Clergyman of the Church of *England*, and disgrace that profession by im-

proper behaviour, the Society desire their friends to examine, if they can, into his *Letters of Orders*, and to inspect the list of the Missionaries annually published by the Society, by which if it should be found, that he came thither with their knowledge, they will, upon due information, put away from them that wicked person.

The Receipts and Payments on the GENERAL
ACCOUNT of the Society for the Year past,
stood thus at the Audit, on the 26th Day
of *January*, 1815.

RECEIPTS.

	£.	s.	d.
By balance of the last account -	1627	4	4
By benefactions and legacies -	12	13	0
By subscriptions and entrances	432	1	6
By dividends from the funds -	3966	1	6
By rent of estates - - -	95	19	8
By annuity from the estate of the late <i>Antony Barnes</i> - - -	20	0	0
By annuity from the late Mrs. <i>Hanmer</i> - - -	5	5	0
By a grant from Parliament in aid of the expences of the Society in Nova Scotia - - -	1800	0	0
	<u>£7959</u>	<u>4</u>	<u>0</u>

PAYMENTS.

To Salaries and Gratuities to Missionaries, Catechists, and School-masters, and Exhibitions to Scholars at the College in Nova Scotia, - - -	4905	12	11
To Officers' salaries, - - -	373	10	0
To books sent abroad, - - -	393	13	8
To the purchase of £645:2s:3d. 3 per Cent. Consolidated Annuities, - - -	454	0	0
To the purchase of £500 3 per Cent. Reduced Annuities -	327	10	0
To printing and dispersing the Anniversary Sermon, Stationary, Postage of Letters, Law Charges, the Rent of a Room for the Society's Meetings, and other incidental expences, - - -	338	11	7
To balance in the Treasurer's hands, - - - -	1166	5	10
	£7959	4	0

A LIST of the
MEMBERS
OF

*The SOCIETY for the Propagation of
the Gospel in Foreign Parts.*

Time of
Admission.

1800 HIS Highness Prince *William Frederick*
Duke of *Gloucester*.

A.

1794 THE Hon. and Most Reverend
William Lord Archbishop of *Armagh*,
and Primate of *Ireland*.

1788 The Right Reverend *William* Lord Bishop
of *St Asaph*.

1758 The Rev. *East Aptborp*, D. D. Preben-
dary of *St. Paul's*.

1805 The Rev. *Gerrard Andrewes*, D. D. Dean
of *Canterbury*.

1810 *John Atkins*, Esq. Alderman of the
City of *London*.

182 *Nataniel Atcheson*, Esq;

1813 The Rev. *William Abbott*, M. A. Fellow
of *King's College, Cambridge*.

The

Time of
Admission.

B.

- 1778 **T**HE Right Reverend *Richard* Lord
Bishop of *Bath* and *Wells*.
- 1791 The Right Reverend *Henry William* Lord
Bishop of *Bangor*.
- 1810 The Right Reverend *William* Lord Bishop
of *Bristol*.
- 1786 The Right Hon. and Rev. *George* Lord
Viscount *Barrington*.
- 1767 The Rev. *William Bell*, D. D. Prebendary
of *Westminster*.
- 1782 *John Bacon*, Esq; Receiver of the First Fruits.
- 1788 The Rev. *William Lloyd Baker*, M. A. of
Stout's Hill, Gloucestershire.
- 1789 The Rev. *William Bingham*, D. D.
- 1793 The Rev. *John Frederic Browning*, D. D.
Rector of *Titchwell, Norfolk*.
- 1793 *John Butler Butler*, Esq; one of His Ma-
jesty's Council at *Halifax, Nova Scotia*.
- 1796 *Alexander Brymer*, Esq; *Bath*.
- 1803 The Rev. *Edward Barnard*, M. A. Rec-
tor of *Bexley, Kent*.
- 1804 The Rev. *James Burton*, D. D. Canon of
Christ Church, Oxford.
- 1805 The Rev. *Charles Barton*, D. D. Fellow
of *Christi College, Oxford*.
- 1806 *Brian Broughton*, Esq; of *Barnes, Surrey*.
- 1808 The Rev. *Charles Burney*, D. D. Chaplain
in Ordinary to His Majesty.
- 1809 *George Brooks*, Esq; of *Twickenham, Mid-
dlesex*.

H

John

Time of
Admission.

- 1814 *John Thomas Brooks, Esq; Twickenham, Middlesex.*
 1810 The Rev. *Andrew Bell, D.D. Master of Sherborne Hospital, Dorset.*
 1810 The Rev. *Gilbert Buchanan, D.C.L. Rector of Woodmansterne, Surrey.*
 1810 The Rev. *John Bromé, M. A. of Barbadoes.*
 1811 The Rev. *Henry Vincent Bayley, M. A. Sub-dean of Lincoln.*
 1813 *Charles Frederick Barnwell, Esq;*
 1813 *Andrew Belcher, Esq;*
 1814 The Rev. *Charles Parr Burney, Greenwich.*
 1815 General Sir *George Beckwith, G. C. B.*

C.

- 1792 **T**HE Most Reverend *Charles Lord Archbishop of Canterbury, President.*
 1812 The Most Reverend *Charles Lord Archbishop of Cashel.*
 1789 The Right Reverend *John Lord Bishop of Chichester.*
 1805 The Right Reverend *Samuel Lord Bishop of Carlisle.*
 1813 The Right Reverend *George Henry Lord Bishop of Chester.*
 1804 The Right Reverend *William Lord Bishop of Cloyne.*
 1806 The Right Reverend *Christopher Lord Bishop of Clonsfert.*

The

Time of
Admission.

- 1810 The Right Reverend *John* Lord Bishop
of *Clogher*.
- 1813 The Right Reverend *Thomas* Lord Bishop
of *Calcutta*.
- 1779 *Richard Clark*, Esq; Chamberlain of the
City of *London*.
- 1784 The Rev. *Roger Clough*, Canon of *St.*
Asaph.
- 1792 The Rev. *William Crawford*, D. D. Arch-
deacon of *Caermarthen*.
- 1794 The Rev. *George Cope*, D. D. Canon Re-
sidentary of *Hereford*.
- 1798 The Rev. *Septimus Collinson*, D. D. Mar-
garet Professor of Divinity in *Oxford*.
- 1800 The Rev. *Thomas Causton*, M. A. Preben-
dary of *Westminster*.
- 1805 The Rev. *Edmund Cartwright*, jun. M. A.
- 1811 The Rev. *Morgan Cove*, D. C. L. Pre-
bendary of *Hereford*.
- 1812 The Rev. *William Carey*, D. D. Preben-
dary of *Westminster*.
- 1813 The Rev. *George Cambridge*, M. A.
Archdeacon of *Middlesex*.

D.

- 1804 THE Most Reverend *Euseby* Lord
Archbishop of *Dublin*.
- 1762 The Hon. and Right Reverend *Shute*
Lord Bishop of *Durham*.

Time of
Admission

- 1803 The Right Reverend *Thomas* Lord Bishop
of *St. David's*.
1777 *Brampton Gurdon Dillingham*, Esq; *Grin-*
disburgh, Suffolk.
1778 The Rev. *John Drake*, D. C. L. Rector of
Amersham, Bucks.
1779 The Rev. *Charles Daubeny*, B. C. L. Arch-
deacon of *Sarum*.
1784 The Rev. *Thomas Drake*, D. D. Vicar of
Rochdale, Lancashire.
1798 The Rev. *Daniel Francis Durand*, M. A.
Dean of *Guernsey*.
1802 The Rev. *David Durell*, M. A. Preben-
dary of *Durham*.
1810 The Hon. and Rev. *Thomas Dawney*, B. A.
Rector of *Asbwell, Rutland*.
1811 The Rev. *William Douglas*, M. A. Pre-
bendary of *Westminster*.
1813 The Rev. *George Dayley*, B. D.

E.

- 1803 THE Hon. and Right Reverend *George*
Lord Bishop of *Exeter*.
1810 The Right Reverend *Bowyer Edward*
Lord Bishop of *Ely*.
1793 The Right Hon. *Sampson* Lord *Eardley*.

GENERAL

Time of
Admission.

F.

- 1783 **G**ENERAL *Edmund Fanning*, D. C. L.
Lieutenant-Governor of *St. John's*
Island.
- 1797 The Rev. *Charles Fynes*, D. C. L. Pre-
bendary of *Westminster.*
- 1800 *John Forster*, Esq; *Lincoln's Inn.*
- 1806 The Rev. Sir *John Fagg*, Bart. of *Mystole*,
in *Kent.*
- 1810 The Rev. *Henry Alexander de la Fite.*

G.

- 1803 **T**HE Right Reverend *George Lord*
Bishop of *Gloucester.*
- 1799 The Right Hon. *James Lord Gambier.*
- 1777 Sir *Philip Gibbes*, Bart.
- 1779 The Rev. *Edmund Garden*, Minister of *St.*
Betolph, Aldersgate.
- 1786 The Rev. *Thomas Gisborne*, M. A. of
Foxhall Lodge, Staffordshire.
- 1792 The Rev. *George Gaskin*, D. D. Rector
of *Stoke Newington, Middlesex.*
- 1794 *Francis Gosling*, Esq;
- 1798 The Rev. *Joseph Goodall*, D. D. Provost
of *Eton.*
- 1804 The Rev. *Robert Gray*, D. D. Prebendary
of *Durham.*
- 1813 *John Gifford*, Esq;
- 1814 *John Matthew Grimwood*, Esq;

THE

Time of
Admission.

- 1808 **T**HE Right Rev. *John* Lord Bishop
of *Hereford*.
- 1797 The Rev. *Thomas Hughes*, D. D. Canon
Residentiary of *St. Paul's*.
- 1802 The Rev. *George Heath*, D. D. Canon
of *Windsor*.
- 1803 The Rev. *Anthony Hamilton*, M. A. Rec-
tor of *Loughton, Essex*.
- 1804 The Rev. *Charles Henry Hall*, D. D.
Dean of *Christ Church, Oxford*.
- 1805 The Rev. *George Harper*, D. D. Rector
of *Stepney, Middlesex*.
- 1807 The Rev. *Robert Hodgson*, M. A. Rec-
tor of *St. George, Hanover Square*.
- 1810 *William Hamilton*, Esq; *Chelsea*.
- 1813 *Thomas Hankey*, Esq;
- 1813 *Oliver Hargreave*, Esq; of *Lincoln's Inn*.
- 1814 The Rev. *William Heringham*, Rector of
Borley.

I.

- 1768 **T**HE Right Rev. *Charles Inglis*, D. D.
Bishop of *Nova Scotia*.
- 1779 The Rev. *Cyril Jackson*, D. D.
- 1784 The Rev. *James Jones*, D. D. Arch-
deacon of *Hereford*.
- 1797 *George James*, Esq;
- 1805 *Gibbes Walker Jordan*, Esq;

The

Time of
Admission.

- 1812 The Rev. *Henry Ingles*, D. D.
1813 The Rev. *John Inglis*, D. D. of Nova
Scotia.
1813 *John Inglis*, Esq; of *Mark Lane*.

R.

- 1813 RIGHT Hon. *George Lord Kenyon*.
1792 *John King*, Esq;

L.

- 1805 THE Right Reverend *William Lord*
Bishop of *London*.
1775 The Honorable and Right Reverend
James Lord Bishop of Lichfield and
Coventry.
1786 The Right Reverend *George Lord Bishop*
of *Lincoln*, and Dean of *St. Paul's*.
1772 The Rev. *John Law*, D.D. Archdeacon
of *Rocheſter*.
1797 *George Leonard*, Esq; One of His Ma-
jesty's Council, *New Brunſwick*.
1804 The Hon. and Rev. *Edward Legge*,
D. C. L. Dean of *Windsor*.
1809 The Rev. *Robert Lewth*, M. A. Preben-
dary of *St. Paul's*.
1813 The Rev. *Richard Lendon*, M. A. Pre-
bendary of *St. Paul's*.

M.

- 1801 THE Most Reverend *Thomas Lewis*,
Lord Bishop of *Meath*.

The

Time of
Admission.

- 1782 The Rev. *John Moore*, B. C. L. Rector of
St. Michael Bassishaw, London.
- 1787 The Rev. *George Markham*, D. D. Dean
of *York.*
- 1788 The Rev. *Spencer Madan*, D. D. Pre-
bendary of *Peterborough.*
- 1796 The Rev. *Robert Markham*, M. A. Arch-
deacon of *York.*
- 1796 The Rev. *Henry Forster Mills*, B. C. L.
Chancellor of *York.*
- 1796 The Rev. *George Moore*, M. A. Preben-
dary of *Canterbury.*
- 1798 The Rev. *Streynsham Master*, M. A.
Rector of *Croston, Lancashire.*
- 1804 The Rev. *William Morice*, B. D.
- 1806 The Rev. *Joseph William Martin*, B. C. L.
Rector of *Keston, in Kent.*
- 1812 The Rev. *Herbert Marsh*, D. D. Mar-
garet Professor of Divinity in *Cam-
bridge.*
- 1814 The Rev. *Richard Mant*, M. A. Vicar of
Great Coggeshall, Essex.
- 1814 The Rev. *George Mathew*, M. A. Vicar
of *Greenwich.*

N.

- 1777 THE Right Reverend *Henry Lord*
Bishop of *Norwich.*
- 1785 The Right Honorable Sir *Evan Nepean*,
Bart.

The

Time of
Admission.

- 1780 The Rev. *John Napleton*, D. D. Canon
Residentiary of *Hereford*.
1803 The Rev. *Henry Handley Norris*, M. A.
1810 The Rev. *N. D. Hand Newton*.

O.

- 1788 THE Right Rev. *William* Lord Bishop
of *Oxford*.
1779 The Rev. *Arthur Onslow* D. D. Dean of
Worcester.
1782 *Henry Hoyle Oddie*, Esq; Solicitor in
Chancery.

P.

- 1815 THE Right Rev. *John* Lord Bishop
of *Peterborough*.
1784 The Rev. *Robert Price*, D. C. L. Preben-
dary of *Durham*.
1785 Sir *William Pepperrell*, Bart.
1789 The Rev. *Joseph Holden Pott*, M. A.
Archdeacon of *London*.
1790 The Rev. *William Pearce*, D. D. Dean of
Ely.
1792 The Rev. *Phineas Pett*, D. D. Arch-
deacon of *Oxford*.
1793 *James Allan Park*, Esq; Barrister at Law.
1799 The Rev. *John Hayes Petit*, M. A.
1800 *William Morton Pitt*, Esq;
1805 The Rev. *Harry Powell*, B. C. L. Rector
of *East Horndon, Essex*.

Time of
Admission.

- 1810 The Rev. *Richard Proffer*, D. D. Arch-
deacon of *Durham*.
1812 The Rev. *Charles Fryce*, M. A. Preben-
dary of *Hereford*.
1813 *Lewis Hayes Petit*, Esq; Barrister at Law.
1813 *Baden Powell*, Esq;
1814 *John Paterfon*, Esq; Treasurer of Queen
Anne's Bounty.

Q.

- 1795 THE Right Reverend *Jacob* Lord
Bishop of *Quebec in Canada*.

R.

- 1776 THE Right Honourable *Jacob* Earl of
Radnor.
1792 The Right Reverend *Walker* Lord Bishop
of *Rochester*.
1798 The Right Hon. *William* Lord *Radstock*.
1779 *Jesse Russell*, Esq;
1784 The Rev. *Houston Radcliffe*, D. D. Arch-
deacon of *Canterbury*.
1789 The Rev. *Durand Rhudde*, D. D. Chap-
lain in Ordinary to His Majesty.
1801 The Rev. *George Robson*, M. A. Pre-
bendary of *St. Asaph*.
1804 The Hon. and Rev. *Henry Ryder*, D. D.
Dean of *Wells*.
1804 *Richard Richards*, Esq; one of the Barons
of His Majesty's Court of Exchequer.
1812 *John Reeves*, Esq;
1814 General *John Ramsay*.

THE

Time of
Admission.

S.

- 1787 **T**HE Right Reverend John Lord Bishop of Salisbury.
- 1781 The Rev. John Strachey, D. C. L. Archdeacon of Suffolk.
- 1790 Sir Thomas Andrew Strange, Knt. Chief Justice of the Supreme Court of Judicature at Madras.
- 1790 The Rev. R. D. Shackelford, D. D. F. R. S. Vicar of St. Sepulchre's, London.
- 1799 The Rev. Peter Sandiford, M. A. Rector of Almonston, Norfolk.
- 1802 Clement Samuel Strong, Esq; of Limpsfield, Surrey.
- 1805 The Rev. Thomas Sikes, M. A. Vicar of Guilsboro', Northamptonshire.
- 1807 The Hon. and Rev. Charles Stewart, M. A. Rector of Overton Longvile, Hunts.
- 1809 Henry Piper Spirling, Esq; of Tottenham, Middlesex.
- 1809 The Rev. Thomas Linwood Strong, M. A.
- 1811 The Rev. John Hume Spry.

T.

- 1766 **T**HE Rev. Edward Tew, M. A. Fellow of Eton College.
- 1791 The Rev. Joseph Turner, D. D. Dean of Norwich.

I 2

Robert

Time of
Admission.

- 1791 *Robert Thornton, Esq;*
 1806 The Rev. *Henry John Todd, M. A. Rector*
of Coulsdon, Surrey.
 1809 The Rev. *Edward South Thurlow, M. A.*
Prebendary of Norwich.
 1811 *John Turnor, Esq; of Panton, Lincoln-*
shire.
 1811 The Rev. *Charles Tower, M. A. of Brent-*
wood, Essex.
 1814 *George Talbot, Esq; Paymaster of His*
Majesty's Household.

V.

- 1776 **T**HE Reverend *William Vyse, D. C. L.*
Canon Residentiary of Lichfield.
 1779 The Rev. *William Vincent, D. D. Dean of*
Westminster.
 1798 The Rev. *William Van Mildert, D. D.*
Regius Professor of Divinity in Oxford.
 1810 *Peter Vere, Esq; M. A. F. A. S.*
 1814 The Rev. *Robert Verney, M. A.*

W.

- 1770 **T**HE Honorable and Right Reverend
Brownlow Lord Bishop of Winchester.
 1797 The Right Reverend *Folliott Lord Bishop*
of Worcester.
 1764 The Rev. *George Wollaston, D. D.*
 1781 The Rev. *Francis Wollaston, B. C. L.*
Rector of Ckislehurst, in Kent.

The

Time of
Admission.

- 1790 The Rev. *Thomas Willis*, D. C. L. Rector
of *St. George's, Bloomsbury*.
1792 Sir *John Wentworth*, Bart.
1800 The Rev. *John Wheler*, B. C. L. Preben-
dary of *Westminster*.
1800 *William Wilberforce*, Esq;
1800 *David Pike Watts*, Esq;
1801 The Rev. *John James Watson*, D. D.
Vicar of *Hackney, Middlesex*.
1806 The Rev. *Christopher Wordsworth*, D. D.
Dean of *Bocking*.
1808 The Rev. *Charles Webber*, M. A. Arch-
deacon of *Chichester*.
1812 *Joshua Watson*, Esq; Merchant.
1813 The Rev. *Tindal Thompson Walmsley*, B. D.
Rector of *St. Martin's Ludgate*.

Y.

- 1785 **T**HE Most Reverend and Honourable
Edward Lord Archbishop of York,
Lord Almoner.
1814 Captain *William Young*, R. N.

MEMBERS by Charter.

- 1 **T**H Lord Archbishop of *Canterbury*.
- 2 The Lord Archbishop of *York*.
- 3 The Lord Bishop of *London*.
- 4 The Lord Bishop of *Ely*.
- 5 The Lord Almoner.
- 6 The Dean of *Westminster*.
- 7 The Dean of *St. Paul's*.
- 8 The Archdeacon of *London*.
- 9 The Regius Professor of Divinity in *Oxford*.
- 10 The Regius Professor of Divinity in *Cambridge*.
- 11 The Margaret Professor of Divinity in *Oxford*.
- 12 The Margaret Professor of Divinity in *Cambridge*.

LADIES

LADIES Annual Subscribers.

THE Countess *Waldegrow.*
 The Baroness *Bagot.*
 The Honorable Mrs. *Anne Talbot.*
 Mrs. *Hayter.*
 Mrs. *Collinson.*
 Mrs. *Allen.*

A LIST

A LIST of the

BISHOPS, &c.

Who have PREACHED before

*The SOCIETY for the Propagation of the
Gospel in Foreign Parts.*

Anno.

N. S.

- 1702 **T**HE Reverend Dr. *Willis*, Dean of
Lincoln.
- 1703 The Lord Bishop of *Worcester*, Dr. *Lloyd*,
not printed.
- 1704 The Lord Bishop of *Sarum*, Dr. *Burnet*.
- 1705 The Lord Bishop of *Lichfield* and *Co-*
ventry, Dr. *Hough*.
- 1706 The Lord Bishop of *Chichester*, Dr. *Wil-*
liams.
- 1707 The Lord Bishop of *St. Asaph*, Dr. *Be-*
veridge.
- 1708 The Reverend Dr. *Stanley*, Dean of *St.*
Asaph.

1709

- 1709 The Lord Bishop of *Chester*, Sir *William Dawes*.
1710 The Lord Bishop of *Norwich*, Dr. *Trimnel*.
1711 The Lord Bishop of St. *Asaph*, Dr. *Fleetwood*.
1712 The Reverend Dr. *Kennet*, Dean of *Peterborough*.
1713 The Lord Bishop of *Ely*, Dr. *Moore*.
1714 The Reverend Dr. *Stanhope*, Dean of *Canterbury*.
1715 The Lord Bishop of *Clogher*, Dr. *Ash*.
1716 The Reverend Dr. *Sberlock*, Dean of *Chichester*.
1717 The Reverend Mr. *Hayley*, Canon Residentiary of *Chichester*.
1718 The Lord Bishop of *Hereford*, Dr. *Bisse*.
1719 The Lord Bishop of *Lichfield* and *Conventry*, Dr. *Chandler*.
1720 The Lord Bishop of *Carlisle*, Dr. *Bradford*.
1721 The Reverend Dr. *Waddington*.
1722 The Lord Bishop of *Bristol*, Dr. *Boulter*.
1723 The Reverend Dr. *Waugh*, Dean of *Glocester*.
1724 The Lord Bishop of *Ely*, Dr. *Greene*.
1725 The Lord Bishop of St. *Asaph*, Dr. *Wynn*.

- 1726 The Lord Bishop of Gloucester, Dr. Wil-
cocks.
1727 The Lord Bishop of Norwich, Dr. Leng.
1728 The Lord Bishop of Lincoln, Dr. Rey-
nolds.
1729 The Lord Bishop of Hereford, Dr. Eger-
ton.
1730 The Reverend Dr. Pearce.
1731 The Reverend Dr. Donne, Archdeacon of
Rochester.
1732 The Reverend Dr. Berkeley, Dean of Lon-
donderry.
1733 The Lord Bishop of Lichfield and Coven-
try, Dr. Smalbroke.
1734 The Reverend Dr. Maddox, Dean of
Wells.
1735 The Lord Bishop of Chichester, Dr.
Hare.
1736 The Reverend Dr. Lynch, Dean of Can-
terbury.
1737 The Lord Bishop of St. David's, Dr.
Cragget.
1738 The Lord Bishop of Bangor, Dr. Herring.
1739 The Lord Bishop of Bristol, Dr. Butler.
1740 The Lord Bishop of Gloucester, Dr. Ben-
son.
1741 The Lord Bishop of Oxford, Dr. Secker.
1742 The Rev. Dr. Stebbing, Chancellor of
Sarum.

- 1743 The Lord Bishop of *Chichester*, Dr. *Mawson*.
1744 The Lord Bishop of *Landaff*, Dr. *Gilbert*.
1745 The Reverend Dr. *Bearcroft*, Secretary of the Society.
1746 The Lord Bishop of *Banger*, Dr. *Hutton*.
1747 The Lord Bishop of *Lincoln*, Dr. *Thomas*.
1748 The Lord Bishop of *St. Asaph*, Dr. *Lisle*.
1749 The Reverend Dr. *George*, Dean of *Lincoln*.
1750 The Lord Bishop of *St. David's*, Dr. *Trevor*.
1751 The Lord Bishop of *Peterborough*, Dr. *Thomas*.
1752 The Lord Bishop of *Carlisle*, Dr. *Osbaldiston*.
1753 The Lord Bishop of *Landaff*, Dr. *Cresset*.
1754 The Lord Bishop of *St. Asaph*, Dr. *Drummond*.
1755 The Lord Bishop of *Norwich*, Dr. *Hayter*.
1756 The Lord Bishop of *Lichfield* and *Coventry*, Dr. *Cornwallis*.
1757 The Lord Bishop of *Chester*, Dr. *Keene*.
1758 The Lord Bishop of *Glocester*, Dr. *Johnson*.
1759 The Lord Bishop of *St. David's*, Dr. *Ellis*.
1760 The Lord Bishop of *Chichester*, Sir *William Ashburnham*.

- 1761 The Lord Bishop of *Land*, Dr. *Newcome*.
1762 The Lord Bishop of *Oxford*, Dr. *Hume*.
1763 The Lord Bishop of *Bangor*, Dr. *Egerton*.
1764 The Lord Bishop of *Peterborough*, Dr. *Terrick*.
1765 The Lord Bishop of *Norwich*, Dr. *Yonge*.
1766 The Lord Bishop of *Glocester*, Dr. *Warburton*.
1767 The Lord Bishop of *Landaff*, Dr. *Ewer*.
1768 The Lord Bishop of *Lincoln*, Dr. *Green*.
1769 The Lord Bishop of *Bristol*, Dr. *Newton*.
1770 The Lord Bishop of *Exeter*, Dr. *Keppel*.
1771 The Lord Bishop of *Oxford*, Dr. *Lowth*.
1772 The Lord Bishop of *St. David's*, Dr. *Moss*.
1773 The Lord Bishop of *St. Asaph*, Dr. *Skipley*.
1774 The Lord Bishop of *Carlisle*, Dr. *Law*.
1775 The Lord Bishop of *Landaff*, Dr. *Barrington*.
1776 The Lord Bishop of *Peterborough*, Dr. *Hinchliffe*.
1777 The Lord Archbishop of *York*, Dr. *Markham*.
1778 The Lord Bishop of *Worcester*, Dr. *North*.
1779 The Lord Bishop of *St. David's*, Dr. *James Yorke*.
1780 The Lord Bishop of *Rocheſter*, Dr. *John Thomas*.

- 1781 The Lord Bishop of *Lichfield* and *Coven-*
try, Dr. *Richard Hurd*.
- 1782 The Lord Bishop of *Bangor*, Dr. *John*
Moore.
- 1783 The Lord Bishop of *Chester*, Dr. *Beilby*
Porteus.
- 1784 The Lord Bishop of *Oxford*, Dr. *John*
Butler.
- 1785 The Lord Bishop of *Exeter*, Dr. *John*
Ross.
- 1786 The Lord Bishop of *Lincoln*, Dr. *Thomas*
Thurlow.
- 1787 The Lord Bishop of *Bangor*, Dr. *John*
Warren.
- 1788 The Lord Bishop of *Lichfield* and *Coven-*
try, Dr. *James Cornwallis*.
- 1789 The Lord Bishop of *Gloucester*, Dr. *Sam-*
uel Hallifax.
- 1790 The Lord Bishop of *Norwich*, Dr. *Lewis*
Bagot.
- 1791 The Lord Bishop of *Oxford*, Dr. *Edward*
Smallwell.
- 1792 The Lord Bishop of *Lincoln*, Dr. *George*
Pretymann.
- 1793 The Lord Bishop of *Salisbury*, Dr. *John*
Douglas.
- 1794 The Lord Bishop of *Chester*, Dr. *Wil-*
liam Cleaver.

- 1795 The Lord Bishop of Rochester, Dr. *Samuel Horsley.*
- 1796 The Lord Bishop of Gloucester, Dr. *Richard Beadon.*
- 1797 The Lord Bishop of Norwich, Dr. *Charles Manners Sutton.*
- 1798 The Lord Bishop of Carlisle, Dr. *Edward Vernon.*
- 1799 The Lord Bishop of Peterborough, Dr. *Spencer Madan.*
- 1800 The Lord Bishop of Exeter, Dr. *Henry Reginald Courtenay.*
- 1801 The Lord Bishop of Bristol, Dr. *Folliott Cornewall.*
- 1802 The Lord Bishop of Chichester, Dr. *John Buckner.*
- 1803 The Lord Bishop of Oxford, Dr. *John Randolph.*
- 1804 The Lord Bishop of Chester, Dr. *Henry William Majendie.*
- 1805 The Lord Bishop of Gloucester, Dr. *George Isaac Huntingford.*
- 1806 The Lord Bishop of Rochester, Dr. *Thomas Dampier.*
- 1807 The Lord Bishop of Bristol, Dr. *George Pelham.*
- 1808 The Lord Bishop of St. David's, Dr. *Thomas Burges.*
- 1809 The Lord Bishop of Salisbury, Dr. *John Fisher.*

- 1810 The Lord Bishop of *Norwich*, Dr. *Henry Batburst*.
1811 The Lord Bishop of *Hereford*, Dr. *John Luxmore*.
1812 The Lord Bishop of *Carlisle*, Dr. *Samuel Goodenough*.
1813 The Lord Bishop of *Bristol*, Dr. *William Mansel*.
1814 The Lord Bishop of *Ely*, Dr. *Bowyer Sparke*.
1815 The Lord Bishop of *Oxford*, Dr. *William Jackson*.

The Form of a LEGACY to this SOCIETY.

ITEM, *I give to the Incorporated SOCIETY, for the Propagation of the Gospel in Foreign Parts, the sum of* _____ *to be raised and paid by and out of all my ready money, plate, goods, and personal effects, which by law I may or can charge with the payment of the same [and not out of any part of my lands, tenements, or hereditaments] and to be applied towards carrying on the charitable purposes for which the said Society was incorporated.*

The Rev. *William Morice*, D.D. No. 53, *Gower-Street, Bedford-Square*, is their SECRETARY; to whom all letters on the Society's business are to be directed.

Charles Bicknell, Esq. *Spring Garden Terrace*, is their TREASURER.

Mr. John Doggett, No. 11, *Shouldham-Street, Bryanston Square*, is their MESSENGER, who is authorised to receive the annual subscriptions of the Members.

